

The Receiver undeceived:

OR

AN ANSWER TO
THE AVTHOR OF A
late Sheet entituled,

*Of Receiving the Communion in the
Company of such, whom we conceive not
so good, holy, and rightly principled,
as we wish they were.*

WITH

An Appendix for this Proposition,
*Ungodly Persons ought not to be admitted
to the holy Supper.*

By

STIONOPHILUS ECHTHROBABYLONICUS.

1k.22.19. My body given for You. 20. Blood shed for You.

1A.20.7. When the Disciples came together to break bread.

*Cor.10.16. The cup of blessing which we blesse, is it not the
Communion of the blood of Christ? v.17. We being many
are one bread and one body.*

*Cor. 11. 29. For he that eateth and drinketh unworthily,
eateth and drinketh Damnation to himselfe, &c.*

O X F O R D,

Printed in the yeare 1651.

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The Readers Admonition.

READER,



*Am not ignorant that this present age is cloy'd with
publique controversies. Nor that the subject I dis-
course of hath the weaker side, as to the Vulgar ap-
probation. Mine ayne is truly tould thee in the Title;
know well the marke is hitt, thy selfe mayst tell me in
the tryall. I hope thou wilt prove none of those that set*

*their Conscience in Religion, by their Country; nor Gods Counsell.
It is found too true, that custome is a second nature. And prescripti-
on, even in Christianity carries a greater stroke then Scripture doth
with very many, nor the meaner onely. Hence are those pleas: Has
been the custome: And by our Fathers too before us. Alas! but did Joh. 4.
not the Samaritanes say the same? And Peter: A vaine conversati- 1 Pet. 1.
on was received by tradition from your Fathers. Yet more parti-
cularly: Approaching to Christs table is a Case of life & death.
It cost him deare that had nos on his wedding garment at the feast. Mat. 22.
What pitty notwithstanding is't to see how sinners on the grounds a-
foresaid, rush thereto, as horses to the battell, upon their ruine. And
those most eager for it, that least understand the hazard of it. No
marvell the Apostle chargeth to Examine: not in the former formal
road, but as 'tis elsewhere. Whether ye be in the faith or not; and, 1 Co. 12.
Know ye not that Jesus Christ dwelleth in you, except ye be re- 1 Cor. 12.
probates. Sure, Reader, then thou hast cause to try, before thou
trust: & be well advised ere thou adventure on businesse of eternall cose-
quence. However I have done my purp'th to fore-warn; looke thou to
thine, so be fore-armed, else as thy perill be it.*



To the Author of the Sheer, entituled
[Of receiving the Communion in
the company of &c.]



You undertake the resolution of a *Case* of Conscience; but (if I mistake not) leave it in as bad a *Case* as e're you found it. I would, without your prejudice, cast in my mite to prevent abortion of such an hopeful *Issue*. 'Tis not the *Credit*, but the *Cause*

serve, which makes me, (though my skill be little at the weapon,) take up the buckler with you. yet as at all would I not be your *Enemy*, so must I to the utmost be *Truth* friend herein; you know who said, *We can doe nothing against the Truth, but for the Truth.*

2 Cor. 13.

First to your *Title*, then your *Text*.

Title exam.

Former part.

* * See *Pos.*

1. & 2.

Disciples ig-

norance, Peters

Cursing &

Swearing, Ju-

das's Treason.

And *Proleps.*

and *Pos.* 3. and

7. *Sub finem.*

That former truly halts downe right: but, whether it is a *slip*, or *subtlety*, I don't determine. However it begins, and ends alike: indeed, 'tis *current* in neither. The former part enquireth of receiving the *Communion* barely: as if you meant to satisfie *receivers* only, about communicating with those they think unworthy: whereas 'tis elsewhere evident your purpose is to defend *Dispensers* also, and that too in admitting * any or all, notwithstanding * ignorance or prophaneſſe, (as the *Custom* was) unto that Ordinance,

with

with reproofe of such as practise otherwize. And this indeed is the *White* you chiefly aime at: as may be seene apparently, if the Reader will but *trust* to his owne eyes, before he take your word. Truly such dealing then is but a kind of *lodging* with us; except you'd have us think we have cause to thank you for that as *over measure*.

But yet there's worse behind, where it proceedeth [*In the Company of such whom wee conceive not so good, holy, and rightly principled &c.*] Sir, let me be ingenuous with you: were all your following Arguments cleare demonstrations above all possibility of exception, 'Twere but the *Conquest of a man of straw* your selfe say up. Who doubteth but the least degree of goodnesse, holinesse, and rightly principlednesse, (to use your termes) or saving faith, (as others speake more properly) who doubts, I say, but this as it entitles to the *Thing*, much rather to the *Signe* and *Seale* the *Sacrament*? And as for that addition [*As wee wish they were.*] That is as true (if I may use that proverb) as the very *Gospel*. where is *He* that hath made the forward'st progresse in the way of godlinesse, but yet must say (Lay by the Ranters and their retinne) with blessed *Paul* to the *Philippians*, *I am not already perfect* and so may have our wishes, as they had his, to *abound yet more and more*. And then what newes you tell us! When the blind may see, tis of necessity to receive with such, or else with none at all. In this we are agreed.

And now good Reader, perchance thou'lt thinke the quarrell ended; and it were indeed; but that there is an *Ambush* layd, which (it may be) is not observed by thee. These are our *Anthon's* words, tis true; but for his mind we must dig deeper before we fetch that up. There's no great danger in the venture. Compare his place, quoted in the margin of the former page with this his Title. The sence is plaine. He takes for granted, that our English parishes are *Saints Assemblies*, nor onely thus *professedly*, but *positively* also: (although the generality are either dead in ignorance, or

* See Title
so good, holy,
&c.

* Numb. 16.

13.
[Congrega-
tion holy,
every one of
them.

Pos. 1. exam.

buried in prophaneſſe, or both) & therefore having, as he ſuppoſeth ſome *good* degree though not ſo great, as we could wiſh, of goodneſſe, holineſſe &c. (you know the language) there is no reaſon to ſuſpend them from the Communion, or our ſelves from communicating with them. But where's the prooſe of this? Or muſt the Reader give, becauſe he begs that queſtion of him? We know what * Korah ſaid, and the Papiſts think, but that won't ſerve the turn. Nor muſt we truſt, in ſuch like caſes, the word of Man, unleſſe God's Word be paſſed for it: much leſſe when 'tis againſt it, yet ſuch is the foundation of all our Authors building. But that I leave, with his Title too, unto thy Censure, and ſhall enquire whether it be mended after in his Text.

This ſtands divided into 7 Poſitions as you terme them.

The firſt is this.

[Jeſus Chriſt gave the Communion to Peter, who he knew would deny him with curſing and ſwearing, and indeed ſo did.] yet Sir, you name but *one* temptation wherein Peter had the foyle ſo foulely, whereof he loon repented alſo, and that with bitter teares, and what's this to continued vices of thoſe unrepenting ones, againſt whoſe ſuſpenſion yet you plead. And truly Sir, you might have been ſo courteous, indeed ſo juſt unto the Memory of that bleſſed Saint, as, like the *ſcripture*, to have let your Reader ſeene his *vertue*, with his *vices*, his *faith* as over ballancing that his *failing*; at leaſt that none occaſion might be given for preſumption to prophane hearts. And 2 that fault was not committed before the holy ſupper, and therefore who would looke that he ſhould be ſuſpended from the ſupper for it, unleſſe you think one may be juſtly puniſhed before he hath offended. But you goe on [and to all the diſciples, who as Peter did not yet believe the reſurrection, nor a great while after neither, nor indeed could they be brought to it.] But Sir, let's give the *juſt allowance* unto this, and then it won't be found ſo much to *light*, as by your aggravations you would have men believe. For firſt 'twas not the *generall reſurrection* whereof they doubted,

* Mat. 26. ult.

as the Sadduces; nor consequently That particular one of the body of Jesus Christ. The faile as it seems, was made but in the Circumstance of time, when it should rise: they thinking strange, belike, that his should lodge but three daies in the grave, where other bodies were to dwell even to the last. Nor yet doe I excuse them for giving higher place to their *owne thoughts*, then their *Maisters words*. Well, you goe farther, and tell us too of [*Chrophas &c.*] but I c'ant tell why, since that hee neither was of the twelve, nor received with them. You name *Thomas* also, but hee was included in [*all the Disciples*], whereof before. And last of all, you speak of their expecting [*a temporall Kingdome*] wherein I grant they were mistaken, in expecting more then was intended for them. Though yet it was the *restauration of the Kingdome unto Israel*, and not the *subjection of Israel unto themselves* whereof they did enquire. And all men know, the old allusions of the Prophets about *Messias* Coming, do looke like such as seeme to promise the bringing in of that at least, as superadded to a better state.

A.G. 1.6.

These are the severall *summes* of those your premises, the totall truly cast up comes to this [*Christ gave the Supper to his weake Disciples.*] What then? you leave the Reader to conclude himselfe, wherein I'll do my best to help him, since you have not. As your question runneth this you'd have, *Therefore receiving the Communion in the company of such, &c. is lawfull.* How well this followes we spare to speake. But the conclusion shall be granted, as that which neither any doth oppose, nor the defence whereof your selfe do purpose. Otherwise as you meane, thus; *Therefore 'tis lawfull for a Minister to admit all his Parishoners, ignorant and scandalous, unto the supper, and is as unwarrantable for any conscientious persons to refuse receiving with them.*

See above.

& Pol. 5.

[In the Ordinance of the

Lords &

Commons

&c.

Whereto I answer. The Conclusion's bigger then the Premises, and therefore Count it but on Conjecture if I take notice of the latter part. The other's thus. *Christ gave &c. Ergo, Ministers may &c.* Here we deny the Consequence.

Our

Our reasons are
Examples doe not necessarily conclude. I'me sure *Chor*
 Christ's example be in some, 'tis not in all things for our im-
 itation: I need not speake of his fasting forty daies; we ha-
 ve a cleerer instance about his ministeriall office: * *himself*

* Joh. 4. 2. *baptized none*; may ministers therefore refuse that ex-
 cept *2. 3. I would be a greatefull service for the Saker*, *2. 3. 1*

2. Divines say commonly (your selfe too I suppose) that
 from a church *constituting* to one *constituted*, the argument
 doth not hold. We know that in the infancy of common
 wealth's, whilst lawes are making, policie framing, things
 may be done, according to emergencies; which after-
 wards must be foreborne. I'me sure as to our *basel*
 there were that time, no offices nor censure exercised amongst
 the Apostles, as in a body politique; which afterward in
 their number did encrease, was not omitted.

3. Admit these two were very blanks; yet till you prove
 a likeness (which you are never like to doe) 'twixt those
 disciples and your parishoners, this reason will be fitt.
 Let the world be judge: for thus you argue. *Christ gave*
the supper unto weake beleivers, therefore we may to *wicked*
unbeleivers, (I count beleivers and disciples here to be sy-
 nonyma's.) For, Sir, lay all the Aggravations that you
 wit affordeth on the disciples blemishes (whether to bol-
 ster ignorance and prophaneesse, I dare not say, what
 ever others may suspect) I say, doe what you can (and yet
 you are dexterous at it) to rub and lance their sores, you'll
 find them sound at bottome, and true, though *weake* be-
 leivers in their *foulest rags* before the resurrection, as well as
 after in their *fairest robes*. And though you labour till you
 sweat, can it be proved that *ignorant & scandalous persons*
 (* for such you mainly plead for) are any other in scripture
 plainesse; then * *wicked unbelievers* and doe you think
 that *strangers* are as free unto the priviledges of a corpo-
 ration, as *Citizens* themselves? But now let's see how well
 the other follows hence. You meane the weake Disci-
 ples

* Joh. 6. 68,
 69, 2, 11, 16,
 27, 17, 8. Luc.
 22. 32. Mat. 13.
 16. *alibi passim*,
 o yee of little
 faith.

* As above
 &c.

* Joh. 17. 3.
 with c. 3. 36.
 1 Joh. 3. 3.
 Jam. 2. 20.

ples or believers did receive together. Therefore the * mix-^{Se last par-} ture in this businesse of godly and ungodly is lawfull. The ticular of the
very naming is a nulling of it.

Thus Sir, I thinke your * strongest hold appeares unable ^{3. Pos. [mixt}
to hold out in your defence against the truth, whereof I ^{Communi-}
let the reader judge imparitally. For your Prolepsis our * ^{Pos. 2. sub si-}
speciall businesse with it is from part thereof to pick your ^{neer.}
meaning in the whole discourse, and that we have already
noted. Only whereas you intimate, the only or maine
reason of suspension is for reformation; it's your mistake
at least of others mindes, if not of truth, who judg the
cheifer ends are to prevent the profanacion of that Seal, &
condemnation of his soule that is unworthy.

Lastly that speech of the [disciples unbeleife] may be in-
terpreted either of the weaknesse of theyr faith and then you
might haue said so: or simply of theyr want of faith (which
may be thought you meane, and then it is before refuted

POS. II.

Your second is to this effect

[Judas received, ergo &c.] you spend two pages and
some what better, with no litle confidence, about the
proving of your antecedent, that Judas did receive; and
thinke your office fairly done by disproving of that place
which unto most seemes most against it. 'Tis Joh. 13. 30.
You say [this place with all circumstances seemes unanswerably to
prove the contrary] but let us see the substance of those circum-
stances you boast will do the businesse.

Joh. 13. 30.

First let me tell you that I thinke you might have sav-
ed some paines and well reduced your five to two, or
three particulars at most; but that this serves to fill the pa-
per, and amaze the simple reader. But something unto each,

1 You say [v. 2. supper, that is the passover was ended and
about in the twilight.] But Sir, here lies the ground of your mi-
stake, in that you are not well acquainted with, or else op-
pugne your knowledge in the Jewish rites at celebrating of
the passover: which was breisly thus, as far as it concernes
our purpose. * In the evening they lay downe to eate the Lambe
& unleavened breade, which done they rose and washed theyr

* Scaliger 6. de
Emend. p. 167.
573. & Bera
on Mat. 26. So
Godw. Jew. ant.

* Leo Modena
pag. 119. of this
also.

* Musc. in loc.

Erasmus.

* Beza.

feet then returned again to a certaine * sauce wherein they dipp
theyr bread & herbs. By this you may perceiue what meanes
the supper ended v. 2. that is, the first course: the interme-
diat washing; and the dipped sopp. Though I could have
told you, that sometranlate for * *cena facta cum cena fr-*
eret, and one greek copy reads * *πρωίην*, not *πρωίην* as
the rest.

2. [After supper, and before the Communion, was done
and said all, from v. 2. to v. 17.] True, rightly understood
and untill verse the 31. For the Communion what mention's
made of that weel'e see anon.

3. [Our Saviour thrice intimated Judas's treason 1. long
before, 2. then at his last passover and 3. at the Communion for
certaine if not a little after Luc. 22. 21.] This last I answer
in Beza's words, it appeareth plainly from the other Evan-
gelists and John especially that this discourse was at the se-
cond course of the legall supper, and then for certaine not
at the Communion, but before. So that your thrice is at
the most but twice.

4 [The dipped sop was a peece of the blessed and broken bread]
This is not only a bare mistake (as by what above appeareth)
but a bold dictate also; when nota syllable doth that Evan-
gelist use (which I can find) about blessing or breaking Sa-
cramentall bread. 'Tis plain he medles not at all about the
institution of the holy supper as being largely done by o-
thers before him. *

5 [Supper that is the Passover was ended by twilight v. 2.
but Judas went not out till it was darke night v. 30.] I v. 2.
proves not what you say, but if you meane your comment
on it I referre my reader to my answer there, with this ad-
dition that the Law of the Passover onely saith. * *Kill it in*
the Evening. 2. To that of Judas going out at [dark] night,
there's some thing of your owne in that. you know
tis common with the scriptures and in our ordinary speech
to speake of things as *come* or *present*, which are onely
comming, or neare at hand: and so interpreters. * *Night was*
at hand.

* So Bucer,
Calv. Beza. and
the Authors
Marg.
Paralepomena
scribebat Johan-
nes omittens alii
dicta.

* Exod. 12. 6.
בֵּין הָעֶרְבִים
Between two
Evenings. Some
thinke *Vespera*
Solis & *Lumi-*
nis. Others *De-*
clinacionis &
Ocasus.

* Balling. in
Locum.

Now

Now let the Reader judge, *Quid dignum tanto &c.* Though I am not ignorant, nor desirous to have him so, that the question's controverted among some Learned. Yet unto mee it seemeth evident, that they are right who hold the negative, as (a) *Beza*, (b) *Piscator* &c. which may be partly gathered from these words of Christ then spoken to those present at the holy Supper: *My body given for You: and blood shed for You*. Wherein all know, that Judas had no part. And clearly from that *John* saith expressly, he went out immediately upon the sops receiving, which needs must be afore the Suppers institution, as above appeareth. And though *Pareus* doubted, yet marke his (c) inference. *It follows not, that the wicked should not be suspended from Christ's Table, as the Apostle wills: With such not to eate.*

But should we grant it. Then you'd say, *sure Ministry may to such, &c. None to forbear, &c.*

It follows not: for 1. review the two former answers to the 1 *Pos.* 2. *Judas* was an Apostle, a Preacher: nor do I find him whilst he kept his Ministry branded with prophaneſſe. 3. And specially, he was not yet convicted of his villanous treason, nor indeed accused of it, which is no marvell since it was not then brought forth though (wretched caytiff!) 'twas a breeding by him.

And for the other Disciples, why should they scruple Joyning with him, when as they knew no worſe by him then by themselves? especially since as you thinke, their Lord did not except against his coming thither.

Thus we have tryed your *Champion reasons*. The rest may go by number not by weight, and yet we'll lay them in the ballance too.

[Not discerning the Lords body, is a great and perilous sin, *POS. III.* but not there or else where made aground to people to forbear, &c. as they suspect &c. nor Minister to suspend whom he onely feares &c.] Indeed Sir you speake very softly yet may be over heard. Who tells you that suspicion barely in the one or onely feare in the other: is ground enough for such proceedings?

(a) *Certa eorum videtur sententia qui existimant institutioni S. cenae non interfuisse. in Joh. 13.*

(b) *Omnino probabile mihi videtur, Judam cenae illi non interfuisse. in Mat. 26.*

(c) *Inde tamen non sequitur quod scelerati non sint à mensa Domini ascendi juxta mandatum Apostoli cum talibus non cibum sumere. * Non igitur quod Christus oraculo complendo fecit trahi debet in exemplum. Par. in Mat. 26.*

ceedings? In truth I would make one to chide such jealous spirits if I could find them, Yet see how well you doe it. *Not discerning is not held forth. Ergo, nothing else.* Surely you will not stand to this But farther, do you thinke there is no ground to either When 'tis known that such do eat and drinke damnation to themselves? Me thinke your second thoughts should grant it something to encourage *malmen* to destroy themselves, and more to put *Knives* in their hands to cut *their throats* with all. And need I make the Application?

1 Cor. 11.

POS. III.

[*To communicate with unworthy receiours is not held forth 1 Cor. 11. 29, 30, so as to be any cause of temporall much lesse eternall judgement to those that are worthy though communicating with them.*] Suppose it be not there, might not divine indulgence be the reason of it as well as what you ayme at? Or, it is not there held forth as a ground of any judgement: but it may be else where. I wonder how you would expound that place of *Numb. 16. 26.* and that too *Revel. 18. 4.* *Be not partakers of her sinnes that ye receive not of her plagues.* But to passe that by. We know the whole church was not onely *elsewhere* blamed about their countenance to, and continuance of that scandalous person in their fellowship: but in this very chapter also for the same disorder whereof wee speake *v. 17. 22, 31.*

Num. 16. 26.

Rev. 18. 4.

* 1 Cor. 5.

POS. V.

Your 5 doth quite forget it selfe; & yet we must remember to say something to it for the Readers sake. It begins [*In the Ordinance of Lords and Commons &c.* We know they did make many, but no doubt, you meane that of *suspending ignorant and scandalous* from the supper. (By this againe observe, good Reader, as above we noted, whom our Author in this worke doth vindicate, *viz. Ignorant and scandalous persons* against whom that Ordinance was provided.) But Sir, let us consult the *Ordinances of Iesus Christ the Lord of Lords and Commons* and submit to theirs as they agree to his. Otherwise 'tis better so obey God then men. Whereas you after speake of some *godly lovers* that can give little or no ac-

Aq. 5.

count of his faith almost in words.] You do but well to speake for him that can say nothing for himselfe. And trust me when I meet that dumbe belever, he may expect my my good word also. Onely 'tis pittie the Apostle Peter should forget him, when he bids us all be ready to shew a reason of our Hope. And for your charity that perswades you, had he not a good measure of Christian faith and knowledge in his heart, he would not shew so much in life.] You may remember *All's not gold that glisters*. Alas Sir, that you should be ignorant that other principles beside Christian faith & knowledge may serve to moralize men in their lives. What was it that made Paul so blamelesse whilst a Pharisee? And very Heathens famous (as to this) unto posterity? I saw not Christian faith and knowledge.

Plt. 3.

Your 6. hath so farre lost it's way, that, I professe, I know not where to find it. Nor do I thinke a *hne and cry* could meet the meaning of it. You tell us what *Queen Elizabeth* said about these words, *This is my body*:

POS. VI.

Christ took the bread and brake it,

He was the Word that spake it,

And what that Word did make it,

I do receive and take it.

I hope you would not give list to set up *hankrupt transubstantiation* once againe in England. And for your descant on it, *All controversies are best shut up with such short resolutions as this is*. I must confesse, this were a short if safe dispatch. But sure such *remedy* is worse then the *malady*. I thinke (for all the papists) that ignorance is still the mother of Error, not Deception. Once it was certaine that * people * perished for lack of knowledge. Nor fared they better that worshipped they knew not what. And yet shall wee believe we can't tell what, and professe what we can't believe. It is enough. Implicit faith (it seems) hath fatter friends then all men find.

Hof. 4.6.

Joh. 4.

Your last is mainly an Apologie, for the Parliaments POS. VII.
good

good opinion of you notwithstanding this your undertake-
ment; whether to serve the times, or other ends, it is no
matter; I, for my part, will promise not to speake a word
against you in it. Only I must take notice how you say [*no-
thing was defective in your former way as preceptively so worthy
receiving, necessary.*] And yet in your whole sheet you have
not one position or any portio grounded on a *precept*. Perhaps
you have a *charter* that examples barely may serve to raise
your buildings up, but precepts only *raze* them down. How-
ere I doubt not but the Reader sees by this time (though
you make the best on't, by setting a good face upon the bu-
sinesse) that you are poorly provided of that kind of fur-
niture likewise. So that had not the *Magistrates sword* stuck
closer then *Gods Word* unto your former way it would
have tumbled long agoe. And lastly for that *monument*
your lines erect upon the antient [*Rules & Rubricks*] in
English, common *law* and all it's appurtenances) you doe
but keep the *antient rule*. *Nothing but well of the dead*. And
let them rest, & rest for me at quiet in *theyr graves* for
ever.

Thus, Reader, as I hope I have done the truth and thy
selfe too, right, nor any wrong unto the Author. Now with
thy leave, to prevent a vacuum, I'll take my turne to stuffe
this paper up, by way of Essay, in asserting some thing of
mine owne opinion; as well as hitherto in answering of
an others.

*Ungodly persons ought not to be admitted to
the holy supper*

The termes are cleare to those that will not cavill. And
I hope anon the *proposition* shall to such as arr't
on purpose sett against it.

I. PRECEPT.

1. Tis against the meaning of Christs mandate at the in-
stitution *Mat. 26. Mar 14. & Luc. 22. 19. Take. i. Ye,
and feed for You. given for You: disciples godly or believers
not others (for what hast thou to doe so take my Covenant into
thy*

thy mouth &c.) repeated 1 Cor. 12. 11. broken for You. Still restrained to Saints as 1 Cor. 1. 2. Clearly explained 1 Cor. 5. with such not to eat whereon Parents * If there were civil how much more sacred tabling is for bad with such as ungodly, though at large professors.

2 'Tis against the approved custome of the primitive purer times * Acts 2. 42. 46. & 20. 7. believers, and none other spoken of. Whether ungodly were admitted to the communion with the faithfull then may soon be seene Rom 1. 6. 7. called to be Saints. theres of that church. The like the 1 Cor. 1. 2. Eph. 1. 1. Col. 1. 2. Phil. 1. 1. &c. Surely they were not there de jure 2 Cor. 6. 14. Be not unequally yoked with unbelievers. (see v. 15. 16. 17.) not in breaking bread at least.

And now me thinks Christs precept and the Christians practise agreeing with it should gaine on tender hearts to be accounted full of duty, free from danger. That he seeme rather, better then by pathes that have been trod at first at best but by a sinfull man if not the man of sin.

And yet good reasons may be farther added. A few here intimate, thy selfe enlarge them.

1 Christs Order in his Ordinances would be inverted by it, his word should be received, before this Seale applyed. Twere vaine to Seale a blanke. That's for begetting this encrease in grace. Men first must live before they eat & grow. * James 1.

2 It would pervert the end of this particularly. Brevly on Gods part. First to (a) represent Christs death and benefits zly to (b) raise our soules communion with him and (c) signe another in them. How futes this with ungodly men? Againe, mans acts are answerable. First, (a) commemoration of the benefits. Secondly, (c) obligation to obedience. Who sees not these peculiar to believers?

3 They ought not, where a Church is gathering to be received into fellowship! or if there is to be received, without repentance.

4 They have no right unto the thing: How then unto the

* Si convulsus
prophano cum co-
libus inseruierit
sur, quanto magis
convictu sacro
Par. in 1. Cor.

5. 11.
PRACTISE
Institutione
Eucharistiae
Syr. Iacobi

3. REASON.

* James 1.

(a) Signe.

(b) Seale.

(c) 1 Cor. 10.

(d) 1 Cor. 11.

(e) Jer. 31. 33.

1 Cor. 15. 31.

Rom 6. 3.

1 Cor. 6. 15.

Matt. 18. 17.

& 1 Cor. 5.

the Signe? They are open Enemies unto Christ and the Church
fit to be able with him?

Their Fellowship is of danger to the Church appearing
A little leaven leaveneth the whole lump; spoken of the persons
Cor. 11. & 1.

And then what rule have all ungodly persons and unbelievers
to tremble in approaching to the Church? which *just* Saints there
which *just* Saints there, *just* them. These have they
deaths procured, by which they have their life preserved. And
doth it not concerne the godly too is *procure* to themselves,
in *pay* unto them, but most in *pay* towards Christ to preserve
his worship pure, theyr soules, from *pay*ing them selves to
from *pay*ment, by forbearing such communion with ungodly persons.
Christ's *Stewards* specially have a care of casting *Peacemakers* from the Church's *bread*
door: which proves not *bread* but *flow*, not *pay* but *pay*ment
unto such *releas*.

And lastly, like unto the Law *just* them to be
theyr guide in all theyr going.

Gal. 6. 16.

And as many as walk according to this Rule peace be
them and mercy and upon the Israel of God.

FINIS.

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